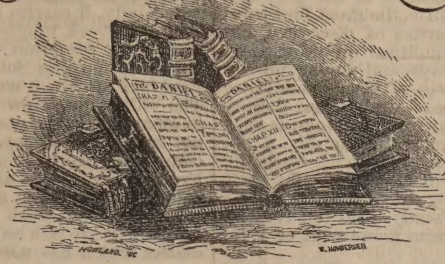


Bible Society Record



Containing the Correspondence, Receipts, Etc., of the American Bible Society.

"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

VOL. XXIV.

NEW YORK, FEBRUARY 20, 1879.

NO. 2.

NOTICE.

The fiscal year of this Society closes on Monday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

CHRISTIANITY AS POSSESSING ITSELF OF THE LANGUAGES OF THE WORLD.

From a Lecture of the Rev. Wm. J. Tucker, D.D., as reported by the New York Evangelist.

From every point of view, the present movement of Christianity among the nations is simply audacious, except as it can be explained by faith; and nowhere does this audacity seem greater, or the faith more sublime, than in the attempt of Christianity to enter into the languages and dialects of the world, and force them to convey its message. Think, for a little, of the conditions of the problem:

It is not the acquisition or study of language, the work of the linguist or student of science; it is not the conquest and subjection of language, the occasional work of a dominant race; it is rather the mastery of language for its purification and enlargement—in some cases the construction of language for the high and exceptional uses of Christianity.

In considering the problem more in detail, you see more clearly the grandeur of it in its variety. Here at one extreme are the tribes—no one knows their number—to which Christianity has no access whatever

through written speech. The man who goes to the islands of the Pacific, or into the heart of Africa, with the New Testament in his hand, may find himself utterly helpless. He cannot reach one soul through the book. He must *make* a language; he must catch the fleeting sounds of speech as they fall upon his ear; give them a body as it pleaseth him; construct and build, as best he can, in signs and characters; and then into this rude mould of speech (the work at best of a score of years) pour, say, the Gospel of St. John, originally put into a language of a thousand years, the work of the choicest race of history. This is one extreme of the problem. Take the other:

Here is the Arabic—a language as pure as flows in the speech of men, spoken by a hundred and twenty millions—the growth of centuries, marked in its progress by periods of splendor and light; a language in which grammar has always been the chief science; and, above all, a language held in right of possession by a sacred Book, itself the standard of purity and the measure of progress. Far more than what their Bible is to the Germans, or the English Bible is to the English-speaking peoples, is the Koran to the Arab and the peoples whom he has conquered. How can Christianity attempt to force itself into a language thus established and defended?

Midway between these extremes lie the languages of India and of China. The problem in China is twofold, involving the mastery of the speech of scholars, and of the speech of the people. The problem of India is the mastery of many dialects—all the product of the religions of the country—formed and moulded to their uses, freighted down with their so-called philosophies and sciences, and distorted to the grotesqueness of their own proportions. Whatever may be said—as much may truthfully be said—of the original purity of the teaching of Confucius or Gautama, that purity does not exist as a present fact in the popular mind of India or China. The popular mind is packed with superstitions and absurdities, and the language which embodies them is apt to play false with truth, whether scientific or spiritual.

Now we may see how much is meant in the endeavour so to spread abroad the gospel that every human creature shall hear and read it in the language wherein he was born—the very privilege of Pentecost. This is the struggle of Christianity in its revival in the nineteenth century, to effect, through the patient and cultured energies of the Church, the very thing which came at the first through direct supernatural power.

And in doing this work, Christianity is faithful, not only to its traditions, but to the genius of the gospel. That which distinguishes Christianity from all religions is its spirit of search for men; the seeking as well as the saving; the finding out where men are, though they be hidden away in inaccessible regions;

stared with all their eyes and said, 'Ah, the ocean-sprite has come!' I answered, 'No, but an outsider only, all the way from Nanking, on purpose to bring this book.' So the way was quickly opened for rapid disposition of my books. While I spoke, I could see a current of humanity pouring down the street toward me, and soon the place was blocked with people, all eager to see and hear something new. I gave them of things new and old—it was all new to them.

At *Wu-Hu*—the place of five waters—I could scarcely say what I wanted before I was beset, before and behind. Dozens of outstretched hands came at me as soon as they knew my book could be had for a few cash. There were too many to attend to, so that I had to tell them that I would stop ashore as long as they wanted books. To calm them, I went on one side and proceeded to address them as if they were the most orderly of congregations. This soon quieted them, and enabled the book to be explained somewhat before being received.

Feng-Yang-Fu was the next place visited. The founder of the Ming dynasty is said by history to have been born here; thus making the place, by that event alone, a notable one. It was at one time, I believe, intended that the city should take a leading rank in the empire. If walls, and plenty of them, make a city, this, certainly, is entitled to the name; but bare promises do not in these days count for much. Probably, in old times, a man was known by the wall he built. Altogether engaged in bargaining and buying, I was for a time unnoticed. It looked as though the town was divided into two classes—the people in quest of a dinner or the food to make one, and the people who had a dinner or the materials for sale. Not heeding the other noises and counter-noises, I raised my voice and soon drew the curious after me, and I managed beyond my expectations in the disposition of my books.

From *Feng-Yang* to *Lui-Wei-Kuan*, ruins met the eye at every turn. Bridges, and breakwaters, rows of brick buildings, all dilapidated, burnt, broken, and forsaken—their builders, owners, and frequenters all swept away into the dead past. That great arch enemy, the Rebel, is the last devastator; and had he made a clean sweep and left but a rubbish-heap behind, as in most places that have come under the scourge, my attention would not have been so pointedly attracted. No wonder the people here live from hand to mouth and tread softly. It will take many generations before prosperity comes to the land. Away from the market sights, smells, and sounds, I drew a large crowd, and I had an able supporter in a gray-headed old gentleman, who, with glasses shoved up over his forehead, had likely just come from his books, out of the doorway of one of the more respectable houses, to see what was the cause of the unusual tumult in the street. He was observant, and, I noticed, put the people in a better way to understand by interpreting my halting sentences. They gathered round him, first looking at me, then up to his face for the meaning of my words. He was to them an oracle; and as, through this man's goodwill and evident friendliness, I was able to dispose of more Scriptures than usual, I gave him one on parting. It was an unexpected gift, I could plainly see, but highly appreciated, I could also see. On the other side of the river nearly the same scenes were enacted, except that there was no old gentleman.

At *Huai-Yuan*, my usual rule of procedure was set aside; and instead of gathering crowds and dis-

posing of my books as soon as I could put foot ashore, I hurried along, telling them, on my right and left, I would return and then give them the word. But they would not listen to me—then and there they insisted on having the book. So all along my way, a distance of nearly a mile, I had to stop and gratify the people's needs. By the time I reached the city gates I had disposed of more than half my treasures, and felt like a soldier who is beginning to think his cartridges will not hold out through the battle. However, I went briskly ahead, dropping down into a whole city-full! Quickly telling my mission to the hundreds that stared at the new-comer, I led the crowd to a cross-road, where, in front of a closed shop, I raised myself so as to see all who came, and then told them of the "glad tidings of great joy" of a Saviour, who had come down from heaven to save men. When I paused to attend to their eager wants, my basket was emptied in a very short time.

The same hungry eagerness to obtain books was manifested at *Cheng-Yang-Kuan*—the people, old and young, bawling, pushing, and hauling for a chance to see the new sight and the new doctrine. They followed me as I passed in at the city-gate, and at every step seemed possessed with a desire to have my books, basket and all. I quieted the masses and kept the boys in pretty good order; but I saw that, owing to the small number of books I had, it was useless to proceed and make further sales. I turned and went back toward the boat, telling the boatmen not to get out any more books, as there was but a large handful left. I was, however, obliged to part with some more at the boat-side; then telling the people I had no more to sell, I left, but not before the custom-officers boarded us, to whom I gave books. The balance of the books I retained for the overland journey.

From the very first tea-house this side of *Lui-An* to the last village before entering the north gate at *Ganking*, I had in reserve a few books; and when those who thronged around my table or my door were fully interested in learning from my stammering lips the little I could teach them of Jesus, I selected the chief villagers, the inn landlord, or other notables, to convey better the meaning to the country people. Not all are able to read; but in a crowd I found always two or three who were spokesmen for me and my books, and who promised not only to read the word for themselves, but to give their fellow-villagers, through the book, the means of learning also of Jesus and his love. Some of my interviews were peculiarly pleasant and informal, free from the rush and roar of a city crowd. These simple people gave more free expression to their thoughts and wishes, and received with special favour the privilege of reading about the new doctrine. All things considered, I believe as much good will result from this brief journey of mine overland as from the more determined efforts and greater means used, when I had all the books at my command, and there was no end of people ready to purchase the word.

NORTH CHINA.

RIVER PEIHO, Nov. 15, 1878.

DEAR BROTHER :—Six weeks ago I passed up this river to Peking, as I am now descending it on my return to Shanghai. From Shanghai to the mouth of the Peiho, and up the Peiho fifty miles to Tientsin, we travel on ocean steamers, which press up this muddy stream in a marvellous way, forcing it to bear a commerce which no river of similar volume in the world carries. From Tientsin to Tunchow, a distance of perhaps eighty miles,

the easiest mode of conveyance is by native house-boats—flat-bottomed crafts, from forty to fifty feet in length, with a rude house over the middle portions, in which one can be quite comfortable in comfortable weather. I was favoured going up the river, in having the company of Mr. Noble, who takes the place of Mr. Hunt as superintendent of the American Board's press at Peking, where such fine editions of the Scriptures have been printed for the American Bible Society. One cannot wish for Mr. Noble a more useful or honourable missionary record than that left by his venerable predecessor.

From Tunchow to Peking, a distance of twelve miles, we travel on donkeys, or in covered carts. The donkey is the most comfortable, the cart the most respectable. The cart is without springs, the road is terrifically rough, and after even a short ride one has reason for thankfulness if he emerge with nothing more than a few contusions and several wrenches of back and of limbs.

The walls of Peking loom up as grandly as ever, and inclose even more misery and misrule each successive year. The missionary work moves steadily on, in the face of great difficulties. All Chinese conservatism, and all the antagonistic dread of foreigners and of foreign ideas, is naturally concentrated under the shadow of the imperial palace. The word discouragement is, however, unknown in the missionary vocabulary, and the six or seven missions—four of them American—are holding unflinchingly to their self-appointed labours. Much preaching is done in the street-chapels, and little companies of believers are already gathered, which are doubtless the nuclei of the overflowing churches of the future—improbable as that seems to the secular eye.

Bible distribution has been carried on in Peking quite actively, partly by native colportage under the American Bible Society, but mainly, of late, by Mr. Murray, under the Scotch Bible Society. But the missionaries find their most interesting spheres of labour far to the east and south of the capital. The southern parts of the province of Chili, and the western parts of Shangtung, which have suffered during the last two or three years from famines, are now beginning to respond with interest to missionary culture, the people's hearts having been softened by their experience of foreign benevolence. The sales of Scriptures are, of course, nothing, among those so recently reduced to poverty, and who are still suffering from the numerous sequellæ of famine, so that our reports of Scriptures circulated in North China have of late fallen off greatly. But the openings to the truth are great, and the harvest must, in due time, be proportionate, even though much that is now promising should fail of fruitage.

The Missions of the Presbyterian and Methodist Churches, and of the American Board, are all rejoicing in events of the greatest interest. A number of the publications of the American Bible Society have been circulated by the English New Connection Methodists in connection with their very hopeful work to the southeast of Tientsin. It is very gratifying to learn that in the central parts of Shangtung—the eastern province of China—where Bible distribution has been prosecuted with vigour for some fifteen or so years, there is now little sale for Scriptures, save to those who are personally interested in Christianity. We will hope for a similar evidence of thorough Bible work throughout all China—in which the American Bible Society will endeavour to take its full share.

LUTHER H. GULICK.

CHANGES IN CHILI.

We copy some paragraphs from a discourse by the Rev. Dr. Trumbull concerning the changes which have been going on in Chili during the sixty-eight years of its independence, especially with reference to the circulation of the Bible, which was once prohibited.

That book, for translating and printing which in English, so that every *plowboy* in England might read it, Tyndale had given the toil of years and finally his life itself, was here unknown, and the ruling powers in state and church were determined it should continue so. No Tyndale rose up to say the people should have the word of the living God in their hands in their own tongue. Priestcraft had it all its own way. If by chance a stray copy of Scripture came here in a castaway sailor's stock of clothes, he could not retain it because of the harm it might do. No house in this city then had the Holy Scriptures in it; a Latin copy in a convent or in a priest's library would be the very utmost. The Spanish church forbade it. The Spanish king enforced the prohibition. A book that so thoroughly traversed the Roman system established by law, was not tolerated. It could not be passed through the custom-house in quantities; could not be sold in the shops by single copies; could not be read in meetings or families; and could not be had in use by individuals. Such was the yoke resting on this land in colonial times. To say that the people in 1811 sought freedom in order to possess the word of God would be to utter an anachronism—would be to say they sought to possess that of which their oppressors had not permitted them to know anything. A few of the early patriots may have been skeptical, deistical, but they certainly never sought what we mean by the benefits of a Protestant Reformation. In every constitution framed as their organic law, the Roman Catholic system was declared to be the religion of the nation. They knew no better. This yoke was so firmly fixed on their shoulders that they never felt they could get rid of it.

There has been a change. There has been amelioration. Even the yoke of the church is no longer the hard, crushing, arbitrary oppression that once it was here. Legally the word of God is free now, unbound; not prohibited by any one who wields civil power to prevent its circulation by gift, sale, or use. Two thousand copies are sold per year, and ten thousand might be, did the people dare or care to buy.

But there is the difficulty—many are intimidated, while many are indifferent. The Chilian people never yet have come to realize that they have any interest at stake in the reformation of their own churches. When Mr. Ibañez died, one of the most prominent and intelligent political leaders said to me in the street in Santiago: "What a great loss his death is to you!" He had no thought that his own country was a loser. And so it is about the Bible. They look on it, not as the book of life and healing for their national maladies; but more as a book held in esteem by a party to which they do not belong, by Protestants with whom they have not much sympathy. When they speak in praise of the Protestant nations, it is not perceived that stability, freedom, energy, and love of truth grow out of Protestantism, but they imagine that these qualities are even more compatible with their system than with ours, would their people only practise them! Whereas these qualities are fruits that grow on a certain tree; they are fruits of the tree of life, products of the

word of the living God. To harvest such fruits this land must be strewed with the good seed. The word of the Lord is to be scattered through it. The present churches must be made to echo with the Bible read to the people by the clergy in their own language, and if that reformation cannot be effected other churches must be formed, and prayer made to God that he may enlist the hearty zeal of suitable persons in the work of instructing them in the Bible.

MEXICO.

GUADALAJARA, JALISCO, Oct. 26, 1878.

DEAR SIR:—Being alone on the Mission, bewildered by too much work, and attacked by fevers, the delay in sending in these accounts and schedules was inevitable. You will see by the schedules the number of Testaments and Bibles we disposed of in different ways during the years 1876 and 1877. This year we are not quite so successful. That is owing to the renewed efforts of the priests against us, and also owing to the border question. Seeing excitement among the ignorant against the Americans, the priests and their creatures avail themselves of the opportunity to proclaim louder than ever that the Protestant missionaries are only fore-runners of the American army. At the sight of a Bible or a Testament they cry out, "American invasion," and add that a patriotic Mexican should not look at a Protestant, much less read his seductive books. Such cries succeed where excommunications and anathemas are useless.

At some pueblos it has proved fruitless to offer a copy of the Bible so far. There are other places beginning to pay attention. At some pueblos the Scriptures are in almost every family, the families that are without being very few.

A few weeks ago two friends, who lived about thirteen leagues from this city, went to a neighbouring hacienda to read the holy word to some acquaintances who lived there. While prosecuting their laudable work the priest became aware of their presence and mission, and he at once commanded the authorities to have them shot. They were put in prison, were stabbed with the poniard in several places, and shot. One died; the other, as the Lord would have it, survived and at last escaped; his name is Pablo Reyes.

The night of the 29th ult. the fanatics massacred twenty-five Protestants at Atzala a Pueblo, in the State of Puebla. Space will not permit me to add and recount more at present of the atrocities committed by Roman Catholics in this country.

I remain, yours truly, JOHN EDWARDS.

FRENCH CANADIAN MISSIONARY SOCIETY.

The last annual report of this society, which is just completing the fortieth year of its history, is before us. It is filled with interesting statements concerning the work conducted under the auspices of this worthy and efficient organization. We find mention in it of the fact that grants of books have been made, from time to time, to that society, by the American Bible Society. The following paragraph, taken from the last report, will be read with interest:

When Mr. Gladstone published his letters on Vaticanism, few Englishmen thought that his logical deductions from Infallibility would ever take form and substance in the British empire. Yet this, and no less, is the case in Lower Canada. Here, in the midst of a simple and ignorant

peasantry of over a million, a large proportion of whom cannot read or write, the authority of the church over matters "pertaining to faith and morals" is stretched till it has included so much in its domain as to leave men liberty for little else than toil. Ignorance and bigotry are the twin evils which are cursing the fair province of Quebec, and causing it to lag behind in the general progress of the western continent. Perhaps no fairer or stronger contrast of the respective fruits of Romanism and Protestantism can be obtained than is afforded by the province of Quebec, lying side by side with the New England States. Each has had two centuries of experience; the one of the priest and the confessional, the other of the Bible and the school. In soil and climatic conditions there is little difference; but to-day a French Canadian and a New England village belong to different worlds. In agriculture, art, literature, in home, wealth; in all these the New Englander stands far above his neighbour; to whom his richer country is always an attraction and a marvel. Indeed it is against the Bible and the School (except as controlled by the priesthood) that the hatred and energy of Rome are unceasingly directed in this province. She will not herself supply the light of truth, and she hinders those who would. Your secretary lately searched in vain the city of Montreal in the endeavour to purchase a copy of the Bible in the French language, as authorized by the church; at the same moment the colporteurs of your society were lamenting that the Scriptures they were painfully and laboriously circulating among the people were taken away, were mutilated, were burned, by the priests. Instances of this opposition will be found in the extracts from the journals of the missionaries which are appended to this report. We have, however, an encouraging set-off to this in the fact that this action of the priests seems to make the people more eager to listen to the reading and exposition of the word of God. In the journals referred to, side by side with laments over burned Bibles and abortive attempts to instruct the young, are to be found statements of a growing eagerness to possess the Scriptures and to obtain learning. Some have come miles to ask the loan or gift of a New Testament or to purchase a Bible to be treasured and read in secret; either alone, or to a select few. And if the colporteurs have been thrust out with threats and contumely in some instances, and denied rest and shelter in others, yet they can also record repeated instances of friendly reception and kind treatment; of Bible readings to little circles continued far into the night; of souls quickened to a consciousness of need; of burdened consciences unable to find solace in the confessional, finding "true absolution and release" in the spiritual vision of God "in Christ reconciling the world unto himself." A notable confirmation of these glad tidings is found in the fact, recorded here with grateful thanks to God, that the circulation of the Scriptures through the society has been increased by one-fourth during the past year: the number of Bibles circulated having been 194; of New Testaments 1,500; and of portions 1,614: with 53,500 religious books and tracts.

STUDY OF THE SCRIPTURES IN SPAIN.

A correspondent of the *Missionary Herald*, in Santander, writes as follows:

The Bible is much read and studied, and even

the most ignorant are learning to appeal to it as their ultimate guide. It is the custom of all who can read to bring their Bibles with them to the services, and to follow the reading of the preacher, as well as to join in the responsive reading of the Psalms. One, in particular, is a sight to do one's heart good. It is very large—nearly as large as the old-fashioned family Bible—and so heavy that the wife, with true oriental subjection, carries it for her husband, tied up in a large coloured handkerchief. For three years it has been steadily growing in bulk, as its owner has advanced in its study, filling it, as he has progressed, with marks of paper and cloth and leather, at special passages. It now bristles with these marks, projecting in crumpled and worn ends from the top of the book, whose distended covers can hardly be pressed together. Its owner is a shoemaker, and one of the members of the church.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ILLINOIS AND WESTERN INDIANA.

The auxiliaries reporting for December are, Boone, Du Page, Jackson, Washington, and Woodford Counties. These auxiliaries all report a favourable condition of affairs, there having been more or less work done in each of them during the year, and they are all out of debt, while some have a credit balance upon the books of the Parent Society.

IOWA.

December was a good month in our work here, and I have never been so much encouraged since I took this field than during the past few weeks. There is a more general disposition among the pastors and officers of auxiliaries to take hold of the work in good earnest, and I believe the volunteer plan will succeed in this State. Belle Plaine has very recently and thoroughly been canvassed by this plan, and so has Burlington, one of the oldest and largest cities of the State.

During the past month I visited Nevada, in Stony County, and spent two days in reorganizing their society, and they are now at work, through committees, raising money so as to buy a supply of our books and canvass Nevada, their county-seat. I also visited Columbus City, Louisa County, where it was resolved to raise liberal collections at once for the canvass of Columbus City and Columbus Junction. The pastor of the United Presbyterian Church at that point is the moving spirit, and the pastor of the Presbyterian Church at Nevada is the leader. Give me one *live*, enterprising pastor at the county-seat, and by God's help we will soon move the entire county.

KANSAS.

At the close of another year, the Bible work in Kansas is on advanced ground. More books have been sent out through ministers than ever before in the same time. In addition, the canvass of Douglas County is practically completed, in which 2,747 families were visited, 235 of whom were destitute and 190 supplied. Doniphan County approaches completion, Saline County has commenced a thorough canvass, and Coffey County is nearly half finished. A number of other counties are awakening to their work.

KENTUCKY AND TENNESSEE.

On the second Sunday of the past month, I visited the Maysville and Mason County Bible Society, Ky. The weather was very bad on this occasion; but at the public collection and by personal solicitation, \$70 90 was raised. This is one of our best auxiliaries.

On the third Sunday I visited the Jessamine County Bible Society, Ky., took the annual collection in one of our churches, and made a life-member of the American Bible Society. This is one of the best organized and most efficient auxiliaries in the field. Collections were reported from every church in the county but three, and the executive committee resolved that they would have collections reported at the next annual meeting from every church in the county. This annual meeting was, I think, the finest and best I ever attended. The house would not hold the people. This shows what a few earnest workers can do.

MISSOURI.

Ten of our colporteurs in this State report for December as follows: Days of service, 230; miles travelled, 2,184; families visited, 1,900; families found without a whole Bible, 442; copies of the Scriptures sold and donated, 1,414, valued at \$468 85. Colporteur Litsinger says: "The number of families in two counties I have canvassed is not far from 2,300. I found much poverty and ignorance—700 persons who could neither read nor write, and scores of families with nothing but the common school-book." Colporteur Flynn, in Dunklin County, found a mother who said: "My children are wicked and I will get a Bible for each of them." He says further: "Our distribution of the cheaper Bibles is arousing many families to purchase more costly copies. In parts of the county along the Arkansas line and the other side I find much destitution." Colporteur Rader finds much real poverty, and mentions a case where a father, mother, and three children were discovered huddled together in a hut only fourteen feet square. They had no Bible and no money to buy one, and so received a copy with much gratitude.

OHIO AND EASTERN INDIANA.

Medina County Bible Society, Ohio, employed its secretary and treasurer, A. Mattison, Esq., to visit its branch societies and make collections and settlements. In this way, for a trifling expense, much of the valuable work heretofore done by the county agent was performed, and the accounts and affairs of the auxiliary economically and efficiently adjusted.

Mahoning County Bible Society, Ohio, held its annual meeting the 22d of December, and received reports of its officers. Its corresponding secretary had acted as canvassing agent and reported canvassing the whole of the auxiliary with fair success. Only six families were found destitute of the Scriptures, which indicates the faithfulness of this society in its previous explorations, and the sterling Christian character of the people. Mahoning County always makes a good response for the Bible cause.

OREGON AND WASHINGTON TERRITORY.

All our anniversaries were occasions of more or less interest, and the friends of the Bible cause in Lane, Linn, Benton, and Clackamas Counties are encouraged to hopeful efforts for the future. Each society visited during the month intends making a canvass of its territory this year by volunteer agents. The sales of books at the depositories were quite good, and collections have been larger

in some instances than before. Nearly every Protestant church in my field is ready to co-operate with the American Bible Society in its great and important work.

TEXAS.

The colportage-work this past month was more encouraging than last, although a number of colporteurs have not reported. The work is good, considering the shortness of the days, the very unfavourable weather, etc. The receipts from sales and collections exceed expenses by \$51 40, and this, too, after paying out \$30 for freight for books just received. The six colporteurs reporting are faithful, and they improve by their experience. The canvass of the counties of Caldwell, Denton, and Grayson is reported as completed. A large number of ministers are availing themselves of the opportunity of supplying their charges with the Scriptures. In many respects our work increases in hopefulness, and there are evidences that pastors and people appreciate the importance of the work done in this State by the American Bible Society.

WESTERN VIRGINIA.

The five important points in my field—Portland, Piedmont, Keyser, Martinsburg, and Shepherdstown—have given me a more cordial welcome and liberal response this month than ever before. The American Bible Society is beginning to be regarded as one of the most economical, generous, and charitable of institutions. The people are learning that the Bible Society is really the best missionary friend the South has, in looking up and supplying, through its colporteurs, every poor, destitute family throughout this land with the word of God. December was an extremely laborious but successful month, both in the colportage and my own work.

MIDDLETOWN AND VICINITY BIBLE SOCIETY, CONN.

The sixtieth anniversary of the Middletown and Vicinity Bible Society was held in the Meth. Ep. Church on Sunday evening, Dec. 15th. It is one of the oldest auxiliaries of the American Bible Society, having been organized but two years after the Parent Society. It has been a live institution through all its history, full of quickening and healthful influence to the whole region round about. It has contributed thousands of dollars to the Parent Society and expended thousands in the distribution of the Bible at home. * * * For the first time in several years the society enjoyed the services of one of the Secretaries of the American Bible Society. Rev. A. S. Hunt, D.D., delivered the anniversary address, and it was highly appreciated. * * * The society will start out with new inspiration from this anniversary for the work of another year.

The report of the society's colporteur, Mr. David Huntington, of Higganum, was very interesting and encouraging. He has been in the employ of the society during the past year and has visited the towns of Cromwell, Portland, and Durham. He has secured contributions in those towns more than sufficient to pay the expense of canvassing and the cost of Bibles distributed. He has visited with the Bible and with Christian conversation 1,496 families, of which 826 are American and the remainder of different nationalities. Twenty-six Protestant families were found without the Scriptures, of which twenty-two were supplied. One hundred and four Roman Catholic families have the Douay Bible, and thirteen others purchased it. Seventy-eight non-church-going fam-

ilies were found; 157 children, between six and sixteen years old, not in any Sunday school; 437 volumes were sold; 120 volumes donated; eighty-two days were spent in the work, and 313 miles were travelled. It is the purpose of the society to employ Mr. Huntington next year, if possible, in the same kind of work. The people in the territory properly included in its operations deserve great credit for their liberality and interest. It is hoped that increased interest and liberality will mark the coming year.—*Middletown Constitution.*

SHARON BIBLE SOCIETY, CONN.

The fifty-second anniversary of this venerable auxiliary of the American Bible Society was held on the evening of the 12th of January, in the Congregational Church, in Sharon, Conn. The usual proceedings took place. The reports made showed a commendable interest in the cause; and although the amount of funds collected during the last year was not as large as usual, a sufficient reason appeared for it without producing discouragement, or abating the determination of the society to be more efficient and devoted to its work in the future.

The Rev. Albert S. Hunt, D.D., one of the Corresponding Secretaries of the Parent Society, was present, and reviewed the striking features of that Society's work during the past year. The array of facts deeply impressed the large audience. In his opening remarks he alluded to one fact in our local history, as perhaps unparalleled in the history of any other Bible society in the land, namely, the continuance of its presidency in one line, in a single family, from its formation until the present day. The first president was Gov. John Cotton Smith, who was also for many years President of the American Bible Society. He was succeeded in office by his son, Dea. William Mather Smith, whose son, Dr. Robert W. Smith, was his successor. The vacancy occasioned by the death of the latter, a little more than a year ago, was filled by the election of his son, the Hon. Gilbert L. Smith, our present president. How long this worthy succession will continue remains yet to be seen. A.

SHARON, CONN., Jan. 16, 1873.

COVINGTON AND VICINITY BIBLE SOCIETY, KY.

On the 13th of March last, Mr. J. Knox Mitchell, an experienced agent, was employed by the above society to canvass Covington and vicinity. He finished his work on the 1st of October. The canvass, as we learn from their printed report, was thorough, systematic, and satisfactory. Probably the city and county were never better supplied with the Scriptures.

Families visited, 7,932; found destitute, 2,214; destitute families supplied, 662; destitute individuals supplied, 57. Bibles and Testaments sold, 841, valued at \$353 85; donated, 543, valued at \$226 55. Contributions received, \$119 82; total cash receipts, \$473 67. Official documents distributed, 6,700; miles travelled, 1,750; days employed, 171.

COLLEGE BIBLE SOCIETY, N. J.

At the afternoon service in the College Chapel at Princeton, on Sunday, the 12th, Dr. Sheldon, by the invitation of Dr. McCosh and the students, made an address on the history and work of the Nassau Hall Bible Society. This is a venerable association connected with the college—the oldest and most vigorous college Bible society in the

country. It is an omen of good that among some five hundred students the Bible cause can be sustained with so much vigour. The collection for the present year the students have decided shall go to the American Bible Society to assist in the support of the three missionary scholars in Japan, Drs. Brown, Green, and Hepburn, who are engaged in making a translation of the New Testament in Japanese.—*Christian Advocate*.

TEXAS.

A friend writes from Fort Brown, Texas, under date of December 28th, 1878, as follows:

During the summer we received a grant of fifty Bibles and 100 Testaments from the American Bible Society. Most of these Bibles and Testaments have been distributed as occasion offered, or upon the personal application of the soldiers. To some of these it was a new book, received with curiosity and interest, and, we trust, read with deeper feelings.

Miscellaneous.

"THE WORD."

The Bible has this great characteristic: no man is able to comprehend all its truth. Men of different personal peculiarities see such sides of it as are specially applicable to their temperaments and wants. It is true to-day for chronology, to-morrow for history; now for its prophetic imagery, and then for its promises. But, while no man can comprehend the whole, each can find what is amply sufficient for himself. It has something in it for men of all classes and men of all conditions. The preacher reads in the Book of the Law and gets its sense. He translates its Oriental idioms into Western speech; its past tenses into those of the present. He searches its pages to find something for every form of human experience. It is a perpetual fountain from which issues the water of life. It is the armory from which the Christian soldier is equipped. We are under orders—marching orders. We have received our instructions from the general-in-chief. Shall we not read every line and study the meaning of every word? There are orders for ourselves personally, orders for our congregations, orders for to-day, and orders for to-morrow. The more frequently they are read the better they are understood, the more easily and perfectly they can be obeyed.

The New Testament is peculiarly rich in its precious promises; yet it is in great measure an explanation of the Old. The titles of Christ were given in prophecy; his work was typified and his vicarious atonement was foreshadowed in sacrifices. Everywhere a line of illustration runs through the Old Testament, which is more perfectly developed by the New, like the plant which sends its roots deep into the soil, but unfolds its leaves and blossoms to the sunshine and the air. There are golden threads which run all through the woof from the beginning to the end. There are clasps which enclose both Genesis and Revelation and make them one.

Take as an illustration that first verse in St. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." To me it points directly to the creation of the world and the garden of Eden. On the dwellers in Eden there came down a cloud of darkness, an impressive portent of wretchedness and woe. The gates were to be closed and cherubim guard

the entrance. In this thick darkness, one ray of light pierced through from the throne of God; one word, one promise brought hope to the human heart. That word was spoken to the serpent, but Eve heard it: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Without that word, that promise of a Redeemer, earth had been without joy, life without hope. That word Eve hid in her heart. When she drew to her bosom her first-born son, I fancy she thought that the promised seed had come, for she called him Cain. "For," she said, "I have gotten a man from the Lord." She hoped that he was to bruise the serpent's head and reopen the gates of Paradise. How sad her heart when her hopes were disappointed and she saw his hands stained with the blood of Abel! Child after child was born; children's children came to maturity; generation after generation arose; but mankind grew worse and worse, and no Redeemer came.

For nine hundred and thirty years Adam watched and waited, but no Messiah appeared. Yet that promise of hope was handed down from generation to generation. It was God's word that a Deliverer should come. Ages rolled on. In the midst of prevailing darkness there came a ray of light to Enoch, and he prophesied, "Behold! the Lord cometh." The earth was swept with water, and the nations waited century after century, this one word standing as the only light for human faith and hope. The promise was repeated to Abraham and taken up by the prophets. The Psalmist heard the voice of the coming Saviour: "Lo, I come to do thy will, O God." This was the only word of life and hope that, while generations passed away like grass, endured for ever. It filled the mind of the apostle when he wrote: "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

This was the Word, the *Logos*, alike of the Old Testament and the New, promised in Eden, manifested in Bethlehem, announced by the angel of the Lord to the wondering shepherds as "good tidings of great joy, which should be to all people;" and then follows that beautiful declaration: "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

As Miriam led the songs of the daughters of Israel at the passage of the Red Sea, eighty years old though she was, so it has seemed to me that Eve, the mother of us all, led the rapturous song of that heavenly host, as, after four thousand years of waiting, she saw the advent of the promised Redeemer.

In the Book of Revelation Christ again appears. He is called the "Faithful and True." He has bruised the head of the serpent, and it is added: "And he was clothed with a vesture dipped in blood, and his name is called the Word of God." I cannot help turning away with a sense of relief from the interpretation which makes the apostle who leaned on Jesus' breast seek among the Gnostics for that *logos*, the shadow of which they had learned from tradition, while the substance itself is found in the promise made by the Father.—*Bishop Simpson's Yale Lectures*.

MAZZERT'S CONVERSION.

Mazzeri resided in an Italian village which was a long way from any place where the gospel was preached; nor, as far as he knew, had any bearer

of the Bible ever visited that district. One day, some years ago, a friend of his who had returned from Austria—whither he had gone in search of work—showed him a small Bible which he had brought back with him. Mazzeri, dissatisfied with the teaching of the church of Rome, asked for the loan of it, and at once began steadily to peruse it. When his neighbour again claimed the Bible, as he was going away, Mazzeri begged him to leave it with him, as he could probably get another in Austria, where he was going. The man consented, and was absent for two years; and during that time Mazzeri read the book to his soul's profit. He spoke of its saving truths to others, and ere long the priest came to the conclusion that some one in the village had a Bible, of which, however, he failed to get possession. At last his friend returned home, and asked for his Bible, not having been able to get another. It was reluctantly given up. Soon after a number of priests met in conclave in the village, and hearing from the curate that some one had a Bible, they determined, if possible, to get possession of it, and accordingly sent for the owner. On his way thither he told Mazzeri what was going on, who replied that whatever the priests offered for the book he would give him double. They first offered three francs, but when they heard of a competitor they raised it to six, on which the man returned to his friend, who at once offered twelve, and was prepared to go much higher, rather than lose what he considered to be a precious treasure. Whilst talking together, a sudden thought struck Mazzeri, and he said to the owner of the Bible, "You want a new window, don't you?" "Yes," was the reply; on which he said, "Leave the Bible with me and I will make you the window." So they agreed, and the priests were disappointed. After this, one of the Waldensian ministers at Venice was invited to visit them, which he did, and, at Signor Lissolo's request, Mazzeri was employed to carry to others the volume which was so precious to himself.—*Report of the British and Foreign Bible Society.*

THE YOUNG CREEK AND HIS TESTAMENT.

Extract from the Letter of a Correspondent residing in the Indian Territory.

An item in regard to what we have of the Testament in Creek, I think, would interest you. You may have seen in the papers an incorrect account of John Post oak, a young Creek, who was executed in December, at Fort Smith, for the murder of a white man and his wife. He was a former scholar here, and received what education he had here only. He was the only son of his mother, and very early left motherless; so that he was too much indulged by father and sisters. He came first to school with an unhealed left hand, from which fingers and thumb had been cut by a sorghum-mill, and I took care of it for him, trying at the same time to get a mother's influence over him for good, seeking to lead him to Jesus. But in a few years he had to be expelled from school for dishonesty, and he has since run a wild race, though always seeming to look upon me as his best friend. He wrote me soon after his arrest in 1877, and I have corresponded with him ever since. In the last finished letter he wrote me, he said: "The Roman Catholic comes to see me, and they said that their church was the only one that was right, and done all. They said if you wanted good church, you must follow the Catholic church. I am answer, I said, I can't read in English Bible, but I got my own language; O I want to follow my Bible in Creek Testament. And he said again, You must belong to their church, but, thank God, I hung on to my Testament, and I am glad of it."

The minister, who attended him faithfully, had much hope that he was a true penitent.

"THE BIBLE TESTED."

Perhaps no address or sermon preached in behalf of the American Bible Society has been more widely read, or more frequently called for, than that which was delivered in this city, last May, by Dr. Jacob Chamberlain, of India. An edition of five thousand copies has been exhausted, and another is called for. As soon as it is issued, we shall be able to furnish a copy to any one who may apply for it. From the office of the *Illustrated Missionary News*, in London, we have received this statement:

A good many of our readers in England have become much interested in an account given by Dr. Chamberlain of his visit to Peberí, which we quoted from his sermon published by your Society. One Christian gentleman was so aroused by it that he actually proposed to himself to start off without delay, that he might continue the preaching of the gospel there.

A venerable correspondent in Eastern Connecticut, who has written over and over again for copies for circulation, says of this discourse:

I have read the sermon for the third time; and do not charge it to the weakness of old age, if I say that my eyes grew watery more than once while reading this wonderful testimony concerning the power of the Book from the pen of an eye and ear witness.

For several years I attended the anniversaries of the American Bible Society in the old Broadway Tabernacle, New York. Nothing during the week so stirred my soul to its depths as the addresses of Thursday on behalf of the Bible. I institute no comparison between this sermon and the most admired of those addresses in respect to intellectual power; but this appeal has excellencies of its own—it is a simple, straightforward testimony from one who could say, "I speak that I do know; I testify that I have seen" of the power of the Bible without note or comment—its own expositor, and carrying in itself proof of its divine origin—upon heathen minds. The external evidences of the divine origin of the Scriptures are satisfactory; but the internal evidence has always been to my mind the most convincing. The testimony of Dr. Chamberlain is to the effect, that when the heathen can be persuaded to read or to hear read with serious attention the Bible, they want no other proof that this book is from God, differing so heaven-wide as it does from all other books, and bearing on every page the "image and superscription" of its Divine Author. The question is asked, "Is it the book for to-day and for the world?" Yes! for to-day and for all days, and for the world, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

TESTIMONY OF A CONVERTED SKEPTIC.

Men who have strayed into skepticism are continually coming back to the Bible, and accepting it again as their teacher, their guide, and their comforter. I am myself an instance of this. Carried away, as by a tempest, from my early faith, I wandered for years in the dreary regions of doubt and unbelief. I looked for light and beheld darkness. I sought rest and found disquietude. And the farther I went the worse I fared, and the longer I remained in those dismal shades the more wretched I became. I found myself at length face to face with utter darkness and eternal death. God,

in his mercy, rescued me from that awful state, and brought me back to Christ. And here I am, happy in the light of his truth, and in the assurance of his love. I praise the Bible and I love Christ and Christianity more than ever, and I am more happy in the work of a minister than ever I was in my life. And my ability to maintain the claims of Christ and Christianity and the Bible to the love and reverence and gratitude of mankind, is greater than ever. And my hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul.—*Joseph Barker.*

THE HOLY EVANGELISTS.

Ezek. i. 10; Rev. iv. 7.

Translated from Adam of St. Victor, Twelfth Century.

BY E. C. BENEDICT.

Now let the choir, with conscience pure,
Extol the men whose words endure,
The gospels to proclaim;
Through whom salvation's voices flow,
The night recedes and all things glow,
With sunshine's holy flame.

The Shepherd good, whose law must keep
The care and guiding of the sheep,
On earth appointed four,
The world's four quarters all to heal,
The law and covenant to seal,
And publish evermore.

While all a general subject preach,
A style peculiar still to each
Is specially assigned;
By forms of living creatures known,
As in the prophecies foreshown,
With different forms designed.

John, like an eagle, upward flies,
Dispels the clouds of earthly skies,
And looks into the sun.
Above the heavens, to which he soars,
He there the Son of God adores
Born ere was time begun.

A roaring lion's face is shown
For Mark, to make His rising known
Who rose from out the ground.
Roused by his Father's voice he wakes
And from the sepulchre he breaks,
With endless glory crowned.

And Matthew has a human face,
Pregguring the human race
And God's descent from man.
His human nature thus he shows
Who out of David's lineage flows,
Since he in flesh began.

And Luke an ox's front displays,
And thus in figured form betrays
Christ the new sacrifice,
Who meekly on the cross was slain,
The altar where, in blood and pain,
The old observance dies.

These—streams—from Paradise that flow,
Proclaim new sacraments below,
That from above descend.
These—chariots—carry God abroad—
These—bearers—lift the ark of God—
And bear it to the end.

A house on these foundations, all,
Well-built, four-square, can never fall—
It is God's house above;
Which let us all rejoice within,
Where man may blissfully begin
To live with Christ in love.

METHODS OF FAMILY WORSHIP.

The advantage of giving to all a part in the exercises is now widely recognized, as is also the desirableness of making the entire service a familiar one to even the youngest participant. A few

illustrations of methods which have worked well in actual experiment, will perhaps indicate the line of success in conducting family worship wisely.

It is in a country home in a farm-house kitchen that a family gathers after breakfast for prayers. Young and old are there—all the children, down to the little two-year-old, just learning to keep reasonably quiet at that hour. The father opens the Bible. His first word is, "Well, children, what did we read about yesterday morning?" One of the children answers, "About blind Bartimeus." "Yes, and what did we read about him?" Then the story is taken up by the children, one giving one point, another another, until its outline is completed; the father quickening the interest by an occasional added question. When yesterday's reading is fully recalled, the father says, "And now I am going to read about Jesus walking on the sea. It is in Matthew, the fifteenth chapter, beginning at verse twenty-two. All of you find the place." The mother and each child able to read has a Bible. The place is found. The father reads a verse, the mother reads another, and so on, until it is the turn of a little boy who can talk, but not read. The father has no thought of skipping him. Looking at the boy, the father repeats distinctly two or three words at a time of the verse next in order, and the little fellow says them after him. "And when," says the father. "And when," says the boy. "They were come," says the father. "They were come," says the son. And so on until the verse is finished, and that child has had his share with the rest in the morning reading. When the passage has been read, the father says, "Shut the Bibles. And now what have we been reading about?" Again the narrative is taken up by the children, until it is clearly before the minds of all. Then comes a hymn, familiar to all, and in which all can join, like "Jesus, lover of my soul," or, "Jesus loves me; this I know." Prayer follows by the father, and the service closes with the Lord's Prayer, in which all join audibly.

In another household, in a city home, the family gathers in the library for morning prayers. The father reads the Bible passage, and questions or comments upon it as he reads, so as to keep up an interest in the reading. For example, having read the words, "A certain man went down from Jerusalem to Jericho, and fell among thieves," he asks, "Where was this man going?" "From what place?" "What happened to him on the way?" He is not always sure of a prompt and correct answer to even as simple questions as these, but his asking them helps to make the children attentive to his reading. Then, perhaps, he lays down a map of Palestine on the floor, in the centre of the family group, and asks one of the younger children to point out Jerusalem; another is asked to point out Jericho. A very young child, who does not yet know the alphabet, can quickly learn to locate on the map Jerusalem, and the river Jordan, and the sea of Galilee, and a few other important points; and such a child feels an added interest in a service in the course of which he is asked to creep along to the map and put his finger on Jerusalem, while all the others look on approvingly. Sometimes the blackboard is used in that house in family worship, in explanation of the form of the temple, or the shape of the golden candlestick, or the relative location of certain persons referred to in the morning reading; or again, in emphasis of a verse out of that reading which is to be remembered by all. Then the texts for the

day, on a hanging leaf-cluster against the library wall, are read by all simultaneously, and there are singing and prayer, as in the other family. Again, where the children are older, each member of the family has a different translation, or a different version of the Scriptures, and the variations are noted in the reading. Or, a series of readings has been arranged beforehand, throwing different Bible lights on the same subject—perhaps next Sunday's lesson—and one reads one passage, and another another, so that the truth in question is brought out in fresh and growing distinctness. And so there is variety in the Bible reading at family worship.—*Sunday School Times.*

Bible Society Record.

NEW YORK, FEBRUARY 20, 1879.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, February 6th, at half-past three, P. M., Wm. H. Allen, Esq., LL.D., President, in the chair.

The Rev. James M. King, D.D., read the ninety-thirtieth Psalm and offered prayer.

The death of the Hon. James B. McKean, one of the Vice-Presidents of the Society, was announced, and a committee was appointed to prepare a suitable minute on the subject for the records of the Board.

Grants of books were made to the American Seamen's Friend Society and to several other benevolent organizations. Fourteen volumes in raised letter were given for the blind; 906 volumes were granted for the foreign field, making a total of 2,195 volumes. Also, books to the value of \$1,025 30 were granted, including \$500 for colportage work, and \$31 50 for railroads.

Appropriations in money were made, amounting to \$44,585 79, including \$44 053 for the yearly estimates of the Levant Agency.

Among the foreign letters submitted to the Board for information or as the basis of its action, were communications from the Rev. Isaac G. Bliss, D.D., giving an account of an interview with the King of Greece, and an estimate of necessary expenditures for the ensuing year; from Dr. Gulick at Shanghai, Dec. 25th, with a sketch of a day's colportage on the Yangtze River; from Dr. Gore, at Mexico, Jan. 14th; Mr. Milne at Monte Video, Dec. 12th; Mr. Blackford at Rio de Janeiro, Jan. 2d; also from Rev. J. W. Butler of Mexico, and Rev. M. Phillips of Yucatan, with reports of sales of Scriptures; Rev. S. C. Damon of Honolulu,

with a remittance in return for books donated; Rev. J. M. Erikson and Rev. V. Witting, with reports of Bible work in Sweden; Rev. W. H. Gulick, with an account of sales at the Santander fair; and Rev. S. C. Pixley of South Africa, in respect to the edition of the Zulu New Testament.

The receipts for January were \$41,874 79; copies of Scriptures issued, 58,266 vols.

DOCUMENTS WANTED.

We most earnestly solicit the friends of the American Bible Society to examine the list given below, and if possible furnish them for the Library of the Society, as a means of filling gaps and completing series of important documents:

Any issues of the "Quarterly Extracts," or "Monthly Extracts from the Correspondence of the American Bible Society," before 1828.

Any numbers of the "Monthly Extracts" issued between 1832 and 1841.

The 5th, 11th, 12th, 14th, 16th, 35th, and 37th Reports of American Sunday School Union.

The 17th, 19th, 20th, 21st, 24th, 25th, 26th, and 29th Reports of the American and Foreign Bible Society.

The 27th Report (2d of Separate Action) of the Board of Foreign Missions of the Reformed Protestant Dutch Church.

The 30th, 31st, 33d, 37th, 38th, and 42d Reports of the Missionary Society of the Methodist Episcopal Church. Also any Report before the 30th.

The Reports of the Missionary Society of the Methodist Episcopal Church, South, for 1852, 1853, 1854, 1856, 1858, 1860, 1866, 1867, 1868, 1869, and 1870.

The Reports of the New York Female Bible Society for 1862 and for any year before 1841.

The Reports of the New York Bible Society for 1843 and 1845.

Any Reports of the Young Men's New York Bible Society before the 12th.

The friends who have kindly responded to the request for documents, which was given in the January *Record*, will please accept our thanks. Some have expressed themselves as ready to respond, but feared we might be burdened with duplicates. There need be no hesitation on this account.

Summary of District Superintendents' Reports,

For the month of December, 1878.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	136
Anniversaries attended.....	44
New Societies and Committees formed.....	7
Sermons and Addresses delivered for the Bible cause.....	190
Letters sent.....	1,442
Miles travelled on official duty.....	16,888
Donations and subscriptions secured for the Bible cause.....	\$1,499 14

BIBLE DISTRIBUTION IN DECEMBER, BY THIRTY-FOUR COLPORTEURS AND FOURTEEN COUNTY AGENTS.

	Colpor's.	Co. Ag't's.
Days of service.....	767	386
Families visited by them.....	8,248	7,227
Families found destitute of the Bible.....	2,082	621
Destitute families supplied.....	1,565	465

Destitute individuals supplied in addition...	904	405
Number of books sold.....	4,560	529
Value of books sold.....	\$1,443 96	\$254 67
Number of books distributed gratuitously..	1,414	784
Value of books distributed gratuitously.....	\$349 01	\$175 86

Summary of Sixty-eight Annual Reports of Auxiliary Bible Societies,

Received in January, 1879.

Receipts from sales in twelve months.....	\$4,189 61
Receipts from collections and donations.....	5,770 06
Paid American Bible Society on book account.....	5,496 49
Paid American Bible Society on donation account.....	1,607 04
Expended on their own fields.....	1,665 66
Value of books donated.....	879 82
Value of stock on hand at date.....	18,489 65
No. of these Auxiliaries reporting general operations..	13
Collecting and distributing Agents employed.....	13
Families visited by them.....	6,890
Families found destitute.....	358
Destitute families supplied.....	348
Destitute individuals supplied in addition.....	250
Sabbath and other schools supplied.....	12

Deceased Members.

Hon. James B. McKean, Vice Pres., Salt Lake City, Utah.
Rev. Revaud K. Rodgers, D.D., Athens, Ga.
Rev. Henry Smith, D.D., LL.D., Cincinnati, Ohio.
Rev. Horatio N. Brinsmade, D.D., Newark, N. J.
Rev. John P. Westervelt, Paterson, N. J.
Rev. J. J. Aiken, D.D., Owatonna, Minn.
Rev. Arthur Davis, Forrest City, Ark.
Rev. Bartholomew Otheman, Duxbury, Mass.
Rev. A. F. Dickson, D. D., Tuscaloosa, Ala.
Rev. Alfred Newton, D.D., Norwalk, Ohio.
Rev. John H. Pitcher, Upper Red Hook, N. Y.
Rev. Elisha Watson, Schenectady, N. Y.
Rev. James McClelland, Gorham, N. Y.
Rev. William R. Sibbett, Burnsville, W. Va.
Rev. William Mack, Columbia, Tenn.
Rev. Henry F. Roberts, New York.
Rev. Charles Nichols, New Britain, Ct.
Rev. J. C. Deem, Eaton, Ohio.
Dr. Peter Crispel, Jr., Hurley, N. Y.
James Miller, Sr., Bovina, N. Y.
Peter Monteath, Albany, N. Y.
Ira Pruden, Plainfield, N. J.
John Ballantine, Marlon, Ohio.
Dea. Peter Rockwood, Milford, Mass.
Col. Alexander De Witt, Oxford, Mass.
Mrs. Cornelia S. Danforth, Middleburg, N. Y.
Mrs. Margaret D. Steele, New York.
William S. Smith, Yaphank, N. Y.
Gilbert C. Woodhull, Brooklyn, N. Y.
John A. Williamson, Norwalk, Ohio.
Fanny M. Brayton, Rome, N. Y.
Mrs. Zelora Eaton, Troy, Ohio.
Mrs. Sarah E. Harwood, Vevay, Ind.

REMITTANCES RECEIVED IN JANUARY, 1879.

INDIVIDUAL DONATIONS.

A Friend of the American Bible Society, New York.....	\$1,000 00
Auchincloss, John W., New York.....	20 00
Boorman, Miss M., New York.....	80 00
Borden, Mrs. Gail, Elgin, Ill.....	10 00
Berry, Hon. J. M., Minn.....	2 00
Batchelder, G. W., Minn.....	1 00
Boughton, James, Carlisle, N. Y.....	1 00
Beatty, George, Helena, Mon.....	7 00
Chase, J. H., Minneapolis, Minn.....	3 00
Clement, J. B., Minn.....	5 00
Case, J. H., Minn.....	1 00
Case, Jarvis P., Arkport, N. Y.....	2 00
Clapp, Mrs. L. P., Chestertown, N. Y.....	3 80
Cash, Ala.....	5 00

Collections by Colporteurs:

Through Rev. T. J. Rutledge, D. S., Ala.....	18 15
“ “ E. Wright, “ Mo.....	7 68
“ “ J. L. Lyons, “ Fla.....	3 00
“ “ J. J. Thompson, “ Ks.....	4 95
“ “ C. H. Wiley, “ N. C.....	7 94
“ “ Geo. M. Tuthill, “ Mich.....	1 53

Carried forward.....\$1,193 05

Brought forward.....	\$1,193 05
Through Rev. W. R. Long, D. S., W. Va.....	9 95
“ “ John Hinton, “ Minn.....	87 05
“ “ Geo. S. Savage, “ Ky.....	4 50
Cash Subscriptions, through Agent Milne, Monte Video, S. A.....	22 39
Donaldson, T. A., Minn.....	1 00
Degen, C., Minn.....	1 00
Dunlap, William (dec'd), late of Crawford Co., Ohio (avails of land sold).....	120 72
Fink, F. W., Minn.....	2 00
Foster, J., Minn.....	1 00
“From a Friend,” Newport, R. I.....	3 00
Green, J. D., Minn.....	2 00
Huntington, William, Lebanon, Conn.....	1 00
Harmon, Wesley, St. Lawrence Co., N. Y.....	45 81
Haven, A. E., Minn.....	2 00
Hutchinson, J., Minn.....	1 00
Hazenber, Rev. W., Passaic, N. J.....	2 00
Koster, Herman, Kelley's Island, Ohio.....	5 00
Keyes, A. D., Minn.....	2 00
Kiersted, Maria A., Saagerties, N. Y.....	30 00
Leonard, Rev. Dr. Thomas K., Boston, Ga.....	6 00
Lusk, Matthias, Cossackie, N. Y.....	5 00
Lewins, E. M., Minn.....	1 00
McCurdy, Wm. D., Ala.....	5 00
Mee, Thomas, Minn.....	2 00
Morse, W. S., Minn.....	1 00
Mott, R. A., Minn.....	2 00
McKinstry, A. W., Minn.....	50
McCreary, Harriet, Gettysburg, Pa.....	5 00
Ormstead, Jane, Ironton, Ohio.....	10 00
Pearl, E. A., Herkimer, N. Y.....	5 54
Palmer, C. T., Minn.....	1 00
Patterson, R. H., Delhi, N. Y.....	1 00
Scandrett, H. A., Minn.....	2 00
Stevens, W. H., Minn.....	2 00
Schermerhorn, J. W., New York.....	5 00
Stott, John, Princeton, Ind.....	5 00
Shipman, C. H., Brooklyn, N. Y.....	175 00
S. M., Chenango Co., N. Y.....	11 00
Smith, Robert, Polo, Ill.....	500 00
Springer, Daniel Z., Berne, Ind.....	2 00
Stewart, Alex. P., Oxford, Miss.....	80 00
Theopold, F. A., Minn.....	1 00
Winthrop, Hon. R. C., Boston, Mass.....	50 00
Waldo, Lucius, Prattsburg, N. Y.....	10 00
Whitcomb, L., Springfield, Vt.....	2 00
Woods, John B., Mt. Vernon, Mo.....	10 00
Wild, Rev. W. H., Ala.....	50
Willbanks, Rev. J. S., Ark.....	10 00
Wheeler, J. B., Minn.....	1 00
Wilson, H., Minn.....	1 00
Wickes, Miss Julia P., Poughkeepsie, N. Y.....	30 00
Whelpley, Mrs. A. B., New Providence, N. J.....	1 00
William Sheerer Fund.....	350 00

2,730 01

LEGACIES.

Beazel, John J., late of Trumbull Co., Ohio.....	200 00
Champion, Aristarchus, late of Rochester, N. Y.....	182 56
Devoe, W. L., late of New York.....	2,400 00
Hosmer, Harriet H., late of Hartford, Ct.....	40 00
Phelps, Myron, late of Lewiston, Ill.....	5,000 00
Rathbone, Mrs. Emeline W., late of Albany, N. Y.....	2,084 78
Robinson, Edwin F., late of Tolland Co., Ct.....	600 00
Smith, Anson, late of Cattaraugus Co., N. Y.....	200 00
Templeton, John, late of Boston, Mass.....	71 19
Taylor, Elisha, late of Cleveland, Ohio.....	49 11

10,827 64

CONGREGATIONAL COLLECTIONS.

ALABAMA.

Belmont Circuit, Meth. Ep. Ch., South.....	\$3 00
Clanton and Verbena, Meth. Ep. Ch., South.....	3 00
Clayton, Meth. Ep. Ch., South.....	2 00
Enon and Midway, Meth. Ep. Ch., South.....	10 00
Evergreen Circuit, Meth. Ep. Ch., South.....	2 00
Loundesboro', Pres. Ch.....	1 35
Marion, Meth. Ep. Ch., South.....	2 00
Pea River Circuit, Meth. Ep. Ch., South.....	1 00
Randolph Circuit, Meth. Ep. Ch., South.....	2 50
Smith Station, Meth. Ep. Ch., South.....	2 10
St. Stephens Circuit, Meth. Ep. Ch., South.....	2 50
Townsinville Circuit, Meth. Ep. Ch., South.....	2 10

Carried forward.....\$33 55 13,547 65

Brought forward.....	\$93 55	13,547 65	Brought forward.....	\$16 811 67
ARKANSAS.			REMITTANCES FROM AUXILIARY BIBLE SOCIETIES.	
Beebe, Meth. Ch.....	1 25		Bibles.	Donations.
Hickory Plain, Pres. Ch.....	5 40		Adams County, Ind.....	23 52
CONNECTICUT.			Allen County, Ind.....	162 20
Berlin, Second Cong. Ch.....	7 50		Alpena County, Mich.....	15 00
Prospect, Cong. Ch.....	1 00		Allegan County, Mich.....	14 40
Southport, Cong. Ch.....	170 00		Anoka County, Minn.....	30 17
Trumbull, Cong. Ch.....	17 00		Anderson County, Texas.....	13 90
West Suffield, Cong. Ch.....	1 75		Alexander County, Ill.....	19 85
Woodbury, North Cong. Ch.....	10 00		Adams County, Ill.....	222 70
KANSAS.			Almont, Mich.....	17 00
Lenora, Meth. Ep. Ch.....	10		Albany County, N. Y.....	60 00
Newton, Meth. Ep. Ch.....	2 00		Benton County, Ark.....	31 55
Pleasanton, Pres. Ch.....	2 25		Broome County, N. Y.....	83 00
Wallon, United Pres. Ch.....	1 00		Berkshire County, Mass.....	374 53
MAINE.			Bureau County, Ill.....	150 00
Gorham, First Cong. Ch.....	10 00		Berkeley County, W. Va.....	59 53
Yarmouth, First Cong. Ch.....	18 50		Brown County, Wis.....	30 00
MASSACHUSETTS.			Blue Earth County, Minn.....	90 50
East Hampton, Payson Cong. Ch.....	4 00		Boone County, Ill.....	80 00
Hadley, First Cong. Ch.....	4 87		Belle Plaine, Iowa.....	50 08
Lawrence, Lawrence Street Cong. Ch.....	20 69		Brooklyn City, N. Y.....	50 00
MISSISSIPPI.			Buffalo and Erie County, N. Y.....	74 35
Mississippi Conference, Meth. Ep. Ch.....	4 55		Benton County, Iowa.....	25 00
MISSOURI.			Beechwoods, Ohio.....	50 00
Glasgow, Churches of.....	12 94		Bay County, Mich.....	152 11
NEBRASKA.			Butler, County, Ohio.....	864 69
Plattsmouth, German Pres. Ch.....	2 53		Cherokee County, Iowa.....	12 00
NEW JERSEY.			Calloway County, Mo.....	28 78
South Orange, Pres. Ch.....	40 00		Cooper County, Mo.....	25 00
NEW YORK.			Cole County, Mo.....	26 65
Aurora, Pres. Ch.....	6 60		Cardington and Vicinity, Ohio.....	38 50
Buffalo, Lafayette Street Pres. Ch.....	5 72		Clark County, Wis.....	12 65
Dansville, Pres. Ch.....	15 00		Chippewa County, Wis.....	9 07
Morrisania, Meth. Ep. Ch.....	2 00		Clinton Falls, Minn.....	2 30
Pleasant Plains, Meth. Ep. Ch.....	15 00		Columbia, Texas.....	18 65
Smithtown, Meth. Ep. Ch.....	2 00		Connecticut.....	153 52
Smarna, First Cong. Ch.....	20 00		Cincinnati Young Men's, Ohio.....	300 00
Syracuse, First Ward Pres. Ch.....	4 00		Cotton Gin, Tex.....	72 10
Valley Falls, Meth. Ep. Ch.....	31 00		Crawford County, Iowa.....	20 00
Warsaw, Cong. Ch.....	9 85		Cedar County, Iowa.....	116 25
NORTH CAROLINA.			Crawford County, Mo.....	20 00
Iredell County, Bethel Baptist Ch.....	1 00		Creston, Iowa.....	9 30
Laurel Hill, Pres. Ch.....	7 25		Charlestown and Vicinity, W. Va.....	6 00
Smarna, Pres. Ch.....	3 75		Cortland County, N. Y.....	160 52
GEORGIA.			Dade County, Mo.....	15 09
Fort Valley, Meth. Ep. Ch.....	11 80		Decatur County, Ga.....	15 00
OHIO.			Duval County, Fla.....	9 00
Gulford, First Pres. Ch.....	2 00		De Kalb County, Ind.....	50 00
RHODE ISLAND.			Dunn County, Wis.....	107 02
Pawtucket, Cong. Ch.....	20 00		Denton County, Tex.....	75 00
Providence, Beneficent Cong. Ch.....	10 00		Douglas County, Ill.....	10 00
TEXAS.			Essex County, N. Y.....	75 00
Conference African Meth. Ep. Ch.....	6 00		East Saginaw, Mich.....	73 46
VERMONT.			Franklin County, N. Y.....	35 00
Pittsford, Cong. Ch.....	2 00		Fulton County, Ohio.....	40 64
		545 87	Fillmore County, Neb.....	53 42
RETURNS FOR BOOKS DONATED.			Fleming County, Ky.....	55 55
Kansas Central Agency.....	55 15		Geneva, N. Y.....	21 42
South Western Bible Society, La.....	200 00		Gasconade County, Mo.....	84 87
Hawaiian B'd of Missions, Sandwich Islands.....	446 87		Gallon and Vicinity, Ohio.....	93 65
M. E. Church Mission in Italy.....	17 00		Grand Traverse County, Mich.....	10 01
American Board's Mission, Western Mexico.....	119 00		Goodhue County, Minn.....	40
Rev. C. H. Smith, Tyler, Texas.....	85 60		Gadsden County, Fla.....	25 00
" H. C. Thomson, Monterey, Mexico.....	5 75		Greene County, Ohio.....	480 00
" J. P. Williamson, Yankton Agency, Dak.....	14 40		Hudson County, N. J.....	200 00
" S. R. Riggs, D.D., Beloit, Wis.....	10 00		Hancock County, Iowa.....	13 10
" J. L. Lyons, Dist. Superintendent, Fla.....	21 50		Higgenum and Vicinity, Ct.....	40 00
" J. G. Mueller, Clinton, Texas.....	3 80		Harrison County, Ohio.....	123 93
" J. S. Clower, Belton, Texas.....	7 30		Huntington County, Ind.....	59 74
From sales of books donated for Colportage work:			Howard County, Ind.....	9 00
Through Rev. E. Wright, Dist. Supt., Mo.....	385 25		Hartford, Wis.....	6 34
" " T. J. Rutledge, " Ala.....	293 15		Hampshire County, W. Va.....	9 12
" " J. L. Lyons, " Fla.....	230 75		Harrodsburg and Vicinity, Ky.....	43 20
" " C. H. Wiley, " N. C.....	190 18		Henry County, Mo.....	1 46
" " W. R. Long, " W. Va.....	94 99		Harrison County, Iowa.....	27 00
" " Geo. M. Tuthill, " Mich.....	35 05		Huron County, Ohio.....	30 00
" " W. B. Rankin, " Texas.....	385 95		Izard County, Ark.....	18 50
" " O. J. Squires, " Iowa.....	20 50		Iosco County, Mich.....	6 47
" " Geo. S. Savage, " Ky.....	85 96		Indiana Bible Assoc. of Friends.....	3 30
		2,713 15	Johnson County, Mo.....	7 10
Carried forward.....	\$16,811 67		Jefferson County, Neb.....	48 66
			Jefferson County, W. Va.....	63 86
			Jackson County, Wis.....	18 91
			Carried forward.....	\$4,399 70
				1,124 69
				16,811 67

	Bibles.	Donations.
Brought forward.....	\$4,399 70	1,124 69 16,811 67
Jonesboro, N. C.....	35 00	
Jessamine County, Ky.....		189 88
Kennebec County, Me.....	21 63	
Kalamazoo County, Mich.....	100 00	
Knox County, Ohio.....		80 00
Lexington and Vicinity, Ky.....	321 40	
Lebanon and Vicinity, Ky.....	93 86	
La Salle County, Ill.....	175 00	
Lawrence County, Mo.....	5 00	
Lawrence County, Ohio.....	99 18	
Lucas County, Ohio.....	230 00	
Lexington County, S. C.....	25 65	
Lafayette County, Wis.....	40 41	
Leelenaw County, Mich.....	16 71	
London and Laurel County, Ky.....	13 05	
Lake County, Ind.....	12 02	
Leon County, Fla.....	20 00	
Long Creek Welsh, Iowa.....	11 99	40 01
Lewis County, Ky.....	5 18	
Milford, Mass.....	23 60	
Mecklenburgh County, N. C.....	47 84	
Mahoning County, Ohio.....	170 00	
Mercer County, Ohio.....	50 33	
Medina County, Ohio.....	120 25	15 10
Miami County, Ks.....	65 84	
Mineral County, W. Va.....	73 67	
Maysville and Mason County, Ky.....	110 13	
Marion, Iowa.....	57 53	
Marion County, Ill.....	40 00	
Montgomery County, N. Y.....	140 00	60 00
McMinn County, Tenn.....	54 75	
Morrow County, Ohio.....	25 20	
Massachusetts.....	300 00	700 00
Newberry County, S. C.....	8 50	
Newton County, Mo.....	16 85	
Nemaha County, Neb.....	86 18	
Newport Female, R. I.....	39 11	
New London and Vicinity, Conn.....	140 79	
Opelika, Ala.....	47 80	
Otoe County, Neb.....	162 37	
Oregon.....	123 21	
Oxbow, N. Y.....	11 00	60 00
Prairie Welsh, Wis.....	44 90	
Pierce City, Mo.....	16 97	
Pendleton and Vicinity, Ind.....	10 00	
Peabody, Ks.....	65 26	
Pepin County, Wis.....	12 00	
Putnam County, N. Y.....	5 85	
Preston County, W. Va.....	17 05	
Portage County, Wis.....	42 66	
Parke County, Ind.....	62 90	
Pennsylvania.....	2,000 00	60 00
Page County, Iowa.....	15 00	
Reno County, Ks.....	18 62	
Ramsey County, Minn.....	100 00	
Rice County, Minn.....	110 04	
Ridgeway Welsh, Wis.....	10 80	27 20
Randolph County, Ill.....	140 00	
Rock County, Wis.....	8 50	
Rutherford County, N. C.....	10 05	
Radnor Welsh, Ohio.....	86 07	68 93
Richland County, Ill.....	22 70	
St. Clair County, Ill.....	150 00	
Salem Bible Association, N. C.....	9 00	
Saybrook, Conn.....	4 73	
Suggsville and Vicinity, Ala.....	5 90	
Sandusky County, Ohio.....	83 44	80 00
Sedgwick County, Ks.....	20 00	
South Western, La.....	200 00	
St. Anthony, Minn.....	30 84	
Steele County, Minn.....	2 70	
St. Louis, Mo.....	60 00	
Sullivan County, N. Y.....	50 00	
Shenandoah Welsh, Pa.....	6 00	
Scranton Welsh, Pa.....	17 94	120 00
San Saba County, Texas.....	11 59	
Sharon, Conn.....		75 00
Saratoga County, N. Y.....		150 00
Thomas County, Ga.....	13 85	
Trempealeau County, Wis.....	18 58	
Taylor County, Iowa.....	23 81	
Tama County, Iowa.....	8 05	
Tuscaloosa, Ala.....	117 86	
Union Township, Ohio.....	30 00	
Ulster County, N. Y.....	121 23	

Carried forward.....\$11,260 67 2,750 81 16,811 67

	Bibles.	Donations.
Brought forward.....	\$11,260 67	2,750 81 16,811 67
Union County, N. J.....	50 00	
Vanderburgh County, Ind.....	300 00	
Wayne County, Ohio.....	200 00	
Wood County, Ohio.....	21 90	
Wake County, N. C.....	149 45	
Wayne County, Mich.....	50 00	
Wood County, Wis.....	38 12	
Waupaca County, Wis.....	5 00	
Weyauwega, Wis.....	23 03	
Wright County, Minn.....	57 53	
Will County, Ill.....	100 00	
Wetzel County, W. Va.....	5 80	
Williamsburg County, S. C.....	29 00	
Wheeling and Ohio County, W. Va.....	225 00	
Wapello County, Iowa.....	30 59	
Watervliet, N. Y.....		49 83
	\$12,546 14	2,800 64 = 15,346 73

FROM OTHER SOURCES.

FOR BIBLES.

Bible Committee, Ozark Co., Mo.....	32 00
" " Piedmont and Western- port, W. Va.....	35 50
" " Edgartown, Mass.....	13 35
American Sunday School Union, New York..	67 21
Meth. Ep. Book Concern, New York.....	321 26
Rev. E. Wright, District Sup't, Mo.....	8 00
" John Hinton, " " Minn.....	23 45
Kansas Central Agency.....	73 83
Agency in Mexico, by A. Gore, Agent.....	129 82
Agency in Uruguay, S.A., by A. M. Milne, Agt.	547 06
	1,261 53

MISCELLANEOUS.

Interest.....	4,509 37
Sale of waste material from Bindery and Printing Office.....	67 85
Rents.....	1,856 99
Sales at City Depository.....	1,997 64
Record.....	22 96
	\$41,874 79

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,

DURING JANUARY, 1879.

	Bibles.	Gratuitous.	Legacies.	Total.
Alabama.....	\$171 56	355 35	.....	526 91
Arkansas.....	50 05	16 65	.....	66 70
Connecticut.....	339 04	233 25	640 00	1,262 29
Dakota.....	.....	14 40	.....	14 40
Florida.....	54 00	354 25	.....	408 25
Georgia.....	23 85	17 80	.....	46 65
Illinois.....	1,110 25	650 00	5,000 00	6,760 25
Indiana.....	692 68	7 00	.....	699 68
Iowa.....	419 70	60 51	.....	480 21
Kansas.....	248 69	65 45	.....	314 05
Kentucky.....	642 37	230 84	.....	922 71
Louisiana.....	200 00	200 00	.....	400 00
Maine.....	21 62	28 59	.....	50 13
Massachusetts.....	711 53	779 56	71 19	1,562 28
Michigan.....	455 16	36 53	.....	491 74
Minnesota.....	452 98	125 55	.....	578 53
Mississippi.....	.....	34 55	.....	34 55
Missouri.....	347 47	395 87	.....	743 34
Montana.....	.....	7 00	.....	7 00
Nebraska.....	350 63	2 55	.....	353 18
New Jersey.....	250 00	43 00	.....	293 00
New York.....	3,309 34	8,532 51	4,867 34	16,709 19
North Carolina.....	251 34	210 12	.....	461 46
Ohio.....	1,638 09	1,206 44	249 11	3,143 64
Oregon.....	123 21	.....	.....	123 21
Pennsylvania.....	2,023 94	185 00	.....	2,208 94
Rhode Island.....	39 11	33 00	.....	72 11
South Carolina.....	63 15	.....	.....	63 15
Tennessee.....	54 75	.....	.....	54 75
Texas.....	186 24	413 65	.....	604 89
Vermont.....	.....	4 00	.....	4 00
West Virginia.....	500 58	104 94	.....	605 52
Wisconsin.....	427 99	37 20	.....	465 19
Italy.....	.....	17 00	.....	17 00
Mexico.....	129 82	124 75	.....	254 57
Sandwich Islands.....	.....	446 87	.....	446 87
South America.....	547 06	22 39	.....	569 45
	\$15,896 13	15,151 03	10,827 64	\$41,874 79

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D. }	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D. }	
REV. ALBERT S. HUNT, D.D.....	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as sales are made for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large and attractive assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial bindings at prices varying from *twenty-five cents to twenty-seven dollars*. Testaments from *five cents upwards*.

In response to frequent letters asking for the address of District Superintendents, their names are given below with each mission field of labour and post-office address.

Information respecting local work will be cheerfully communicated by them.

New Jersey & Delaware.....	Rev. GEORGE SHELDON, D.D., Princeton, N. J.
North & South Carolina.....	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Alabama & West Florida.....	Rev. THOS. J. RUTLEDGE, Opelika, Ala.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Arkansas.....	Rev. J. S. WILLBANKS, Austin, Arkansas.
Kentucky, Eastern and Middle Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Michigan & Wisconsin.....	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Illinois & West'n Indiana.....	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Minnesota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Missouri.....	Rev. EDWARD WRIGHT, St. Louis, Mo.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Nebraska, Colorado, Wyoming, and Dakota }	Rev. WM. MCANDLISH, Omaha, Neb.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1879, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.